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# SOCIAL ACTION

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## *This Side and That*

### **Students' Holidays**

Summer camping is growing fashionable. It falls nicely within our touristic propaganda, and gives our youths splendid opportunities of appreciating the beauties of our landscapes and of developing an all-India sense.

Summer camps planned to help the community projects are even more laudable. The work done is not always very technical and what is proudly called "a gift to the nation" is rarely a "monumentum aere perennius." But, it is encouraging to see our city students handling pickaxe and shovel, fraternising with villagers and testing their social realism in a bout of manual labour.

Yet it can hardly be denied that summer schools are an equally-important type of holiday-making and a most suitable type of vacation for the youths that will make the elite of the nation.

**Pachmarhi**

In the Catholic community, Bangalore, some fifteen years ago, took the bold initiative of launching a series of summer schools which proved a success year after year. Catholic North India with its scattered groups and linguistic communities was slow to follow suit; it was only this year that an attempt was made in Pachmarhi, Madhya Pradesh. The response belied pessimistic forebodings, and the greater favour shown to the Hindi session than to the English section was proof that the Catholics of Northern India are well awake to the spirit of the new age.

Pachmarhi does not boast of stately schools or hostels or of urban amusement places; but the rural amenities of its varied landscapes gave a welcome respite from city noise and chromium-plated comfort. The camping conditions of refitted and refurbished bungalows helped the homely atmosphere which must go with a summer school.

Both sessions, (English and Hindi) were crowded, the programme was varied; lectures and discussions on theological, social and musical subjects, oratorical jousts and cultural entertainments kept up interest and active participation. Pachmarhi has become a centre of Catholic importance.

**Troubled Madhya Pradesh**

The Pachmarhi summer school was made significant as an offset to the anti-Christian drive which is endemic in the State. Catholics shall not be subdued



by the doings of Mahasabhaites or of officials; they will, however, welcome the help of their fellow-citizens from all over India. The vilest campaign is going on to stifle the Christian Adivasi community in the Raigarh-Ambikapur districts. The notorious Nyogi Committee appointed to enquire about Christian evangelisation is still at work, non in field investigation but in office efforts at literary reporting.

A chance meeting with one or other pillar of that Committee would be enough to acquaint the dullest student with the spirit of that Committee. In five minutes one could hear all they seem to know of Christianity, including the story of Christ coming to India and learning "all the tricks of the trade" from Gautama Budha.

One could also learn of the famous questionnaire of that famous Committee, a monstrous jumble of vile insinuations, slanderous suggestions and communal prejudices.

If such is the sense of factual information and objective fairness of the Committee, the sooner the Committee is given administrative cremation, the better for the name of the Madhya Pradesh government.

#### **Minorities**

More than ever should minorities be given the fair and tactful treatment guaranteed in the Constitution and won over to the government policies. It is futile to fancy that Adivasis will rest satisfied with fine compliments or that the Depressed Classes are content with the last bill against untouchability. Such people are more full of realistic sense than the upper ten who indulge in academic pursuits; they expect more than

fair words to butter their parsnips ; to-day they may put up in sullen dismay with the petty vexations, and repeated discriminations of officialdom, but, as their past history shows, they might revolt to-morrow. And to-morrow we will have already plenty of trouble with the agitation and imbroglio which the report on linguistic reorganisation of States is bound to inaugurate.

### **Commonsense Outburst**

The commonsense which goes with the Indian common man burst out in China. Nine out of the well chosen workers' delegates who had been invited to celebrate May day in Peking cut short their conducted tour and made back for the old country. The Chinese Reds had overstepped the limits of international courtesy. Our nine stalwarts of democracy had seen through the Red propaganda. Ubiquitous police, China's maps including Kashmir, Nepal and Bhutan, brainwashing, restriction on movements, insistence on a Red-dominated front for Asian and African workers, etc. were enough to disgust our realistic patriots. Few of our newspapers carried the news, the amateurs who compete to join delegations to Red countries are dismayed, and our politicians who boost Red friendships are mortified. The head and heart of India is with our clear-sighted and sincere trade-unionists.

A. L.

## *The Socialistic Pattern?*

### I. AN OUTLINE OF EUROPEAN SOCIALISM

Ever since the Avadi resolution on the socialistic pattern of the Indian Union was passed, Socialism has been very much to the fore in the country. It has been hailed by some as the coming of the millennium, and by others it is feared as the first step towards a totalitarian pattern of the State!

#### *Some definitions*

But what is Socialism? Without trying to follow the evolution of Socialism, it is, perhaps, possible to acquire some idea of this system of society, by examining a few definitions of Socialism taken at random. The German author and sociologist, Dr. A. Schaffle, who spent long years trying to discover the quintessence of European Socialism writes: "Not only those who oppose and scorn the new gospel, but also many of those who are believers in it, have themselves no true idea, often not the most distant conception of what it is that they fear or detest, that they despise or extol." He sums up by saying: "The question is undoubtedly one of economics.... The economic quintessence of the socialistic programme, the real aim of the international movement is as follows: To replace the system of private capital (i.e. the speculative method of production, regulated on behalf of society only by free competition or private enterprise) by a system of collective capital—that is, by a method of production which would introduce a unified social or collective organisation of national labour on the basis of collective or common

ownership of the means of production by all members of society". (*The Quintessence of Socialism*).

The Belgian Socialist, Mr. H. De Man who for a long time was one of the chief exponents of Socialism on the European Continent, says: "Socialism is an inclination of the will towards a more equitable social order. It considers its claim to be just because it judges institutions and social relations according to a moral standard which is universally valid". Among the "equal rights" claimed by Socialism, Mr. De Man enumerates: "The right to live, hence, the right of the worker to the productive-value of his labour.....the right of children to education which fits the individual for life, the right of the weak, the young or the incapacitated to a social safeguard of their lives and their human dignity". (*Le Socialism Constructif*)

Mr. G. D. H. Cole, of the British school, writes: "Socialism is essentially a doctrine of human equality. The Idealists want each man to lose himself in the State: the Socialists want the State to be so organized that it will find and safeguard everyone of its citizens" (*Some relations between Political and Economic Theory*), Mr. C. R. Attlee, the Leader of the British Labour Party, writes: "Socialism does not consist in certain specific measures. It is something more than a political creed or an economic system. It is a philosophy of society. The Socialist believes that the freedom and development of the individual personality can be achieved not by a competitive struggle, but by a harmonious co-operation with others in a society based on equality and fraternity. In order to attain this it is necessary that the material resources of the world

should be consciously organized in the interests of all. (*The Will and Way to Socialism*). Mr. H. Morrison, another well known member of the British Labour Party, says: "The important essentials of socialism are that all great industries and the land should be publicly or collectively owned, and that they should be conducted (in conformity with a national plan) for the common good instead of for private profit". (*An Easy Outline of Modern Socialism*).

From these definitions, and from many others found in the immense literature on Socialism, it would appear that European Socialism is made up of these main characteristics:—

- i. An appeal to altruism and to the brotherhood of men.
- ii. A belief in the equality of men, and therefore, the equalization of human conditions by an equal distribution of wealth under some form of collective ownership.
- iii. The primacy of the economic factor in social progress.

#### ***From humanitarianism to materialism***

It is interesting to note that the first two characteristics of Socialism, that is, the appeal to altruistic motives and to the equality of men, belong to the period of humanitarian Socialism. In the earlier type of European Socialism — often known as humanitarian, like that of Saint Simon, Fourier, Cabet and Owen — the economic motive as a factor of social progress is hardly in evidence. In fact, these early Socialists stressed human solidarity and social equality, duty rather than

right, mutual service and co-operation rather than class struggle. It is a matter of history that humanitarian socialism drew its inspiration of equality, fraternity and social justice largely from Christian tradition. But these ideals could hardly withstand the onslaught of economic liberalism which gave an exaggerated importance to the economic factor. The result was that European Socialism shed its spiritual and humanitarian inheritance, and to-day, it seeks to justify its principles of equality and fraternity on a purely rational and materialistic basis.

The fact is that whereas Christianity proclaimed the equality and brotherhood of men from the supernatural end to which he is destined, European Socialism has come to base man's equality on his temporal destiny — economic well being. Thus, European Socialism is not unlike a fossil which, while retaining its name and form has lost its organic substance. The denial of this spiritual inheritance has plunged Socialism into still other contradictions. Indeed, once it began to shift its appeal from spiritual and humanitarian values to merely economic values it lost its efficacy as a means to establish a sound social order. In fact, this exaggerated importance of the economic factor in building up social life was carried to its logical conclusion by Karl Marx. He saw how inconsistent it was to emphasis the all importance of the economic factor in social progress and, at the same time, to appeal to altruistic motives! He roundly condemned as Utopian, the earlier Socialistic efforts which appealed to humanitarian motives and considerations of human dignity.

**The Influence of Karl Marx**

It is a matter of history that Karl Marx swung the whole Socialistic Movement, especially on the European Continent, along the lines of pure materialism. For him the earthly paradise was to be built from an effort which responded to one motive alone — the economic. Evidence for this was before his eyes. The England of his day bore witness to this truth. The economic urge was blazing across the world the glories of a paradise which economic liberalism had called into being. What need to seek other motives of social and economic progress? Marx subordinated both the politics and ethics of European Socialism to its economics, and boldly asserted that the human beast of prey would react only to the acquisitive instinct. This instinct was the basis of economic liberalism and free competition: Marx made of it the basis of his class-struggle. Marx's so called Scientific Socialism was built on the same foundation of materialism upon which Liberalism had built its theory of free competition, or Capitalism.

But whereas, under Liberal Capitalism, the objects of man's acquisitive instinct, such as land and productive goods are left under the ownership of private individuals and become the objects of 'free competition'; under Socialism these objects pass over to State ownership, and become the objects of a 'controlled or planned economy'. In fact, some kind of a central planning authority is yet another characteristic of modern Socialism, and, as we have seen, this type of planning is implicit in the definitions of Socialism given by both Mr. Attlee and Mr. Morrison. According to Prof. A. C.

Pigou, Socialistic planning must be for "the common good" — at least that is what the planners proclaim. Hence he writes in his *Capitalism versus Socialism*: "Planning of this sort, in addition to the exclusion of profit-making and the collective or public ownership of the means of production, is now generally held to be among the essential features of socialism".

### ***The Essentials of Modern European Socialism***

It is a long cry, indeed, from the early humanitarian Socialists to their modern descendants! And during this period of evolution, Socialism has undergone a remarkable change: it has shed its spiritual and non-economic character and is, to-day, caught up in the straight-jacket of materialism! Hence, the essential characteristics of modern European Socialism may be said to be: i. A belief in the all importance of the economic factor for social progress. ii. The State ownership of all the means of production, and iii. A central planning authority.

## **II. INDIAN SOCIALISM**

### ***Some interpretations***

What of Indian Socialism? While it would be absurd even to attempt an outline of the type of society which will finally emerge from the Avadi resolution, it is already possible to put together the various interpretations given to that resolution by many a responsible leader of the country, in the Press and in various reviews. Speaking at the All India Congress Committee meeting at Berhampur on May 10th, 1955, the Prime Minister explained why Socialism and not Sarvodaya was the more correct term to designate the economic



objective of the country. He said: "I am not quite sure whether we deserve to use the word Sarvodaya". Perhaps, the draft resolution adopted by the Congress Working Committee on the economic policy of the country, throws better light on the nature of the socialistic pattern. The resolution concerning this reads, "The AICC has noted with satisfaction the widespread appreciation all over the country of the resolution passed by the Avadi session of the Congress in regard to the socialistic pattern of society and economic policy. The AICC also appreciates the steps taken by the Government of India in order to enable the progressive adaptation of the Government's policy with a view to establishing a welfare State and a socialist economy". It would, therefore, seem that the socialistic pattern must be such that it makes possible the coming of the Welfare State.

Further clarification of this pattern of society is given in an article by Mr. U. N. Dhebar, the Congress President, entitled 'New Social Order', in the *Economic Review* which is the organ of the All India Congress Committee. Mr. Dhebar writes: "A socialistic pattern of society is not the redistribution of existing wealth. If all the wealth we possess today were to be distributed in equal proportion, while a few would become poorer, none would become richer... A socialistic pattern of society, therefore, means production of additional quantity of goods and creating a purchasing power in the people that will be permanent. That means more and more production and more and more purchasing power. That is what the nation has to think about, organize for and achieve. That is the first

condition of a socialistic pattern." Speaking at a civic reception at Trivandrum on May 18th, 1955, the Congress President is reported to have said: "We want socialized industry, may be socialized ownership, may be socialist-controlled industry".

### ***Essentials of Indian Socialism — in theory***

From these interpretations of the Avadi resolutions, it would appear that the whole emphasis of Indian Socialism, like that of European Socialism, would tend to be on economic values. In other words, the Welfare State in India is to be built on a socialistic economy, which like European socialism, postulates a materialistic basis. May not this be the reason why the term Socialism is preferred to Sarvodaya to express the economic development of the country? Sarvodaya, in fact, stresses the great importance of non-economic factors in building up the social order; it calls up the sentiments and virtues of the brotherhood of men, non-violence and the dignity of the human being. Of these qualities modern socialism is innocent. But the parallel between European and Indian Socialism does not end with this cult of economic values. As we have seen modern European socialism implies a central planning authority. This we have in India. In fact, *Freedom First* (May 1955) of Bombay expresses the anxiety of many in the country, concerning the composition of the team of experts of our second Five Year Plan. "It is a strange irony of events" writes *Freedom First* "that while India is pledged to follow a peaceful and democratic way to attain economic progress, the vital task of preparing the framework of her second Five Year Plan should be entrusted to

a group of experts who have no regard for and no interests in the ideals and values of democracy."

The review goes on to quote Mr. Jaiprakash Narayan as saying: "The seven authors of Pandit Nehru's Second Five Year Plan are all men from behind the Iron Curtain." The names of these authors are, according to the review: "Dr. M. I. Rubinstein (USSR), Academician D. D. Degtyar (USSR), Mr. Filiminov (USSR), Mr. P. M. Moskvina (USSR), Mr. Timchevoko (USSR), Prof. I. Y. Pisarev (USSR), Prof. Osear Lange (Poland), Prof. Charles Bettelheim (France), Dr. R. M. Goodwin (England, originally from the USA) and Prof. Ragnar Frisch (Norway)". Commenting on the plan drawn up by these experts, *Delhi's Thought* (May 14, 1955) writes: "The principles on which these recommendations are based are the same as those of Communist or totalitarian plans". This is not the place to discuss the dangers of totalitarian planning. For the purpose of this article it is sufficient to know that India already possesses a high-powered central planning authority which is one of the essentials of modern socialism. Moreover, it is common knowledge that since the first Five Year Plan was launched, yet another essential of modern Socialism was built into the social structure of the country — the State ownership and control of certain industries.

To sum up, therefore, it may be said that the essentials of Indian Socialism tends to follow, fairly closely, those of European Socialism in that, it tends to show the following characteristics: i. A belief in the all importance of the economic factor for social progress. ii. The State ownership and control of industry. iii. A central planning authority.

### **The working of Socialism**

While, on the one hand, it is much too early to speak about Socialism in practice in India, on the other hand, it is inconceivable that the country will accept the totalitarian way of life. Perhaps, a short examination of "moderate Socialism" as practised in Britain may yield useful lessons, and illustrate what Socialism in this country *may* mean provided the country is vigilant enough to resist the coming of full Socialism of the totalitarian pattern. There is enough literature today to show that the British experiment is running foul of the most natural human tendencies which demand expression in any social order. The fond hope that Socialism would solve the labour problem, and make Labour work better and harder has proved an illusion! *The U. S. News and World Report* (July, 1949) writes: The British Socialist Government... finds it cannot produce a magic formula that will persuade people to work more and better in hard times". Even Mr. Herbert Morrison, a veteran Socialist leader of the British Labour Party has had to admit that "our economy needs a new social driving force, we must set ourselves more than materialistic aims" (Michael Straight, in *New Republic*, June, 1949.) It will serve no useful purpose to multiply such cases; in fact, the all too frequent occurrence of strikes in the country is ample proof that all is not well in Socialistic Britain. Alfred Marshall, writing many years ago, offers an explanation, which perhaps, holds good even in our times. He says: "I am convinced that so soon as collective control had spread so far as to considerably narrow the field left to free enterprise, the pressure of bureaucratic methods would impair not only the

springs of material wealth, but also many of those higher qualities of human nature, the strengthening of which should be the chief aim of social endeavour" (*The Social Possibilities of Economic Chivalry, The Economic Journal*, 1907, Vol. 17, pp. 17, 18.).

### **Planning the Welfare State**

Since the first world war, planning for the Welfare State has had a revival of sorts. Witness the "planned economy" and Five Year Plans of various European States. Of course, under a strong government of the totalitarian type with force as its only argument, there is no difficulty to carry out a complete and comprehensive programme of planning. But the trouble begins when you wish to keep a democratic structure of the State and, at the same time, indulge in this kind of planning. It is well known, for instance, that in many States planned taxation is used to shift income from the rich to the poor. This, within limits, may raise the standard of living of the poor without doing much damage to the general progress of the country. But experience has shown that such a policy when carried too far can seriously dislocate the economic production of the country by reducing investments. The results from the fact that funds seeking private investment will diminish, and therefore, these will have to come from the government, since savings are being taxed away. Of course, there is nothing new in all this.

Next, most of the problems of planning run into difficulties when principles of planning, suited to inanimate factors, like coal, iron, wood and so on, are applied to the human factor. While you may plan the use

of coal, iron and other inanimate objects as you like and without consulting their rights and feeling, — simply because they have none! — the same procedure may cause serious trouble in the case of human beings. People are sensate creatures, they possess certain rights and they make definite claims. They must "have a say" in what concerns them, and they have a right to know what you do or not do with them! To say this is merely to say that men are moved and act through feelings and emotions, likes and dislikes and all those non-materialistic human qualities which cannot be confined within the straight-jacket of materialism. This explains, to a large extent, why many a Socialistic blue-print for social progress has gone wrong, and disappointed its planners. Whether you admit or deny, in theory, that man is endowed with free will, the fact is that *he does act as he pleases*, and no planner, socialistic or otherwise, can infallibly predict the pattern or course of human action! The idea of social progress based on the perfectability of man or society through reason or economic efficiency has been a pitfall in man's thinking before. This was implied in the so-called 'enlightenment' era of the 18th century. In fact, Comte followed this line and Taine went so far as to make man a problem of mechanics!

Finally, the planning which welfare economics implies carries with it all the dangers of totalitarianism. On the one hand, it tends to develop in the people a mentality which looks on the State as some sort of fairy god-mother, which robs man of the spirit of self-help and initiative, and on the other hand, the

action of the State slowly creeps into every sphere of human life. Of this latter danger, Prof. F. A. Hayek writes: "Economic control is not merely control of a sector of human life which can be separated from the rest; it is the control of the means for all our ends. And whoever has sole control of the means must also determine which ends are to be served, which values to be rated higher and which lower, in short, what men should believe and strive for" (*The Road to Serfdom*, 1945, p. 68).

C. C. Clump.

## Wages

(Continued)

### II. FAMILY WAGE

As we have already seen, a just wage, a living wage, is an absolute family wage, generally referred to as a family wage which is defined as: "A salary which will cover the living expenses of a family and such as to make possible by parents the fulfilment of their natural duty to rear healthily nourished children; a dwelling worthy of human persons; the possibility of securing for the children sufficient instruction and a becoming education; of foreseeing and forestalling times of stress, sickness and old age. "Pius XII to Italian workers."<sup>13</sup>

#### *How many for a Family*

A family wage must support husband, wife and children, but how many children make a family?

<sup>13</sup> *Catholic Mind*, 41, (1943) I, 9.

Many writers give an average family as five, i.e., parents and three children, probably taking as a standard the actual average in some Western countries, and also by taking into consideration that an average of three children per family is sufficient to replace the existing population.<sup>14</sup>

Whatever may be the cogency of this reasoning, it is not very strong. Obviously this average is much affected by circumstances local to the writer; had the chief of them been Asians and not Westerners, the average would have been between four and five children. There is nothing sacred about the number three, *pace* St. Augustine, and it cannot and should not be accepted as average for India (and most Asian countries, where the average is higher).

The child-birth index of mothers over 45, according to the 1951 Census<sup>15</sup> is : Travancore-Cochin, 6.6, South-West M. Pradesh, 6.6, East Madhya Pradesh 6.1, West Bengal, 6.3. Unfortunately, an average of two children per family die at an early age, and this leaves us with an *average* of over four children per family. Moreover, it must not be forgotten that the other two children who eventually die, have to be supported until the time of their death and that in a large number of families there are six children alive together who need to be supported. One can easily see that in India we have an average family substantially larger than its Western counterpart, whichever of the Indian States we take for comparison. (A complete family average

<sup>14</sup> A. Muller, *Notes d'Economie Politique*, I, p. 204, wisely defines a normal family "celle qui se recontre habituellement là où les lois du mariage sont respectées".

<sup>15</sup> Pt I - A - Report, p. 81ff.



for the whole of India does not seem to be available) Further indications of family size will be given later when treating of Indian wages.

*The relative family wage* is a wage that varies in proportion to the number of children so that all the families of the same category and social class are more or less well-off no matter how many children they may have. In other words, the wage rises or falls according to the number of children. J. Villain<sup>16</sup> considers the paying of this relative family wage impossible in a liberal capitalist regime where wages are considered as an economic function, merely as the remuneration for an economic action; whether performed by man or women, bachelor or father of ten makes no difference. There is also the serious doubt as to whether the present economic system could pay a relative family wage.

*An absolute family wage* is the amount necessary to support a family having the average number of children in the region. Therefore, unlike the relative family wage, it is not a function of the number of children. If the average family is taken as five members, it makes no provision for those families that have more. It is higher than the salary necessary to support a single individual but insufficient to support a large family.

Hereafter, when treating of the family wage, it is this absolute family wage that is meant.

#### **Argument for the Family Wage**

In its simplest form it can be stated thus:

"Nature (therefore God the Author of nature) has given every man through his human nature the right to found a family and

<sup>16</sup> *Op. cit.* II, p. 157

provide for it in a decent human way. And when God gives a right, there is necessarily also given... at least sufficient means in normal circumstances to exercise that right: for God does nothing in vain. But the only way the worker can provide for his family is by his labour. Therefore it is in the very law of nature (God's law) that states that the value of man's labour ought to be sufficient at least to bring up a normal family in a decent human way."<sup>17</sup> Or :

"The argument given to justify the claim in justice for a living wage derives basically from the dignity of man. In the labour market, a worker is selling more than an economic service. He is offering his work as the only means he has for human existence. The wage he receives affords him the wherewith to live as befits a man. This means, not only food and clothing, and shelter for himself, but also the requirements for family living, since family life is normal for most men. He must receive enough to live in decency at any given time and to make provisions for sickness, old age, and like contingencies of existence.

Accordingly, there is an *intrinsic value* in human labour which serves as a basis for a claim in strict justice."<sup>18</sup>

### **Some Additional Considerations**

The goods of the earth are meant for *all* men, but their right to them is conditioned by their willingness to work. Those who own the goods of the earth must give reasonable access to them. Man has the right to that amount of goods which will allow him to develop according to his intrinsic worth, based on human personality. This intellectual, moral and

<sup>17</sup> *A Manual of Social Sermons*, p. 47, Social Guild, Oxford.

<sup>18</sup> J. F. Cronin, *Catholic Social Principles*, p. 352

physical development will *normally* include becoming a father since, *normally*, family life is one of the essentials of human existence and development.

As a father, man has the obligation to support his family. Therefore he has the right to be able to bring up a family from the goods of the earth. For the majority this means through work. Therefore the worker is entitled to a family wage. Because every adult male will normally get married and be responsible, as head, for the support of his family, then every adult male is also entitled to a family wage.<sup>19</sup>

The family wage is the *least* that an employer in normal circumstances may pay. The worker under consideration is an average unskilled worker. Calculation for higher wage rates according to skills and proficiency should be built upon this family wage as

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<sup>19</sup> It can be objected against a bachelor getting a family wage : he will waste it ; he will get used to a lot of money and then when married will demand a still higher wage. All this will raise prices and then wages chasing prices. But all good things are subjected to the danger of abuse. The bachelor must be educated to save up for marriage, which he cannot do on a minimum individual wage — as experience around us clearly shows. Moreover, if the unmarried males did not receive the same as the married, there would be unjust discrimination against the latter. To prevent abuse, after a certain age, *v.g.*, 30, the State could justly apply a bachelor tax.

There is a difficulty in paying a family wage to cover family needs for all time, *v.g.*, even when children have grown up and become independent. Family allowances, though they have disadvantages, cover this case since they cease when a child becomes an earner.

a foundation so that the skilled worker gets this family wage *plus* what is due to him for his skill.

### ***Circumstances affecting Family Wage***

What are the normal circumstances under which a family wage must be paid ?

(1) A normal number of working hours (45-48), with average ability and hard work. No unnecessary waste in expenditure; good housekeeping by the worker's wife; saving up for bad times.

(2) The average number of children per family according to the region and time. (One can easily perceive the difficulty of fixing the number of children, if a region is considered where contraception is widely practised. Must the number of children be the *actual* average, which may be below two, or should it be what the average *ought* to be, given a sound moral atmosphere? And should not the national population requirements be taken into consideration? In a declining population, for instance, have not parents a greater responsibility to have more children?)

(3) The conditions of industry and the demands of the common good will also influence the paying of a family wage. These points have already been treated above. We add some additional reflections.

The argument for a family wage supposes that the economic system is functioning properly — according to some this includes full employment — and that the world in general, or the part of it under consideration, produces enough for all. When this condition is fulfilled, and it is possible to fulfil it, then a family wage is due in justice to every normal adult worker.

But if conditions are such, *v.g.*, slump, famine, war, etc., that it becomes impossible to pay a family wage, there still remains a double obligation of social justice : 1) to see that the national revenue be so redistributed that all get the necessities of life ; 2) to bring an end to abnormal conditions so that the economy may function satisfactorily and a family wage can once again be paid. To facilitate this, the worker must increase his professional skill, and try to acquire new ones if there should be heavy unemployment in his own trade. Society too must help by providing facilities for technical training.

It may happen that an employer, through no fault of his own, is faced with the alternative of either closing down or of offering less than a living wage. Faced with this sad alternative, the employer is justified in offering, and the worker in accepting, the half loaf.

But an employer "must sacrifice his profit and the interest on his capital before reducing wages below the minimum rate normally demanded by justice. The right of the worker to wages is superior to the right of the capitalist to interest. If his capital does not provide him with a livelihood, the capitalist can still have recourse to work ; the worker, apart from his labour, has no other means of existence."<sup>20</sup>

### **Some Objections<sup>21</sup>**

Labour, it is said, is a commodity and is justly recompensed when the worker receives equitable return for that commodity.

<sup>20</sup> A. Muller, *op. cit.*, I, p. 207.

<sup>21</sup> J. A. Ryan, *Distributive Justice*, Section IV.

The value of work must be gauged by the worker, who is not a machine, as the objection seems to imply, but a human person. This value is both individual and social: *individual*, as the actual output of work. The employer often looks on this aspect alone, and even then regards wages as costs only, when they are a return to be made to a human person who, consequently, must live according to decent standards. The *social* aspect is the value of the worker to society: he performs a service to society by producing something it needs, and, furthermore, contributes to the welfare of the community in many other ways: as a father, by giving it new members, as a citizen, by sharing in civic obligations, as a religiously minded, responsible member, by maintaining and preserving spiritual and moral values.

All this would seem to imply, it is sometimes argued, that the members of the worker's family have a claim on the employer for whom they do not work. This is unjust.

It is perfectly true that the obligation of supporting the family falls directly on the father, not on the employer, as is obvious, but the head of the family has the right and the obligation to claim a family wage to support his family for the reasons already explained.<sup>22</sup>

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<sup>22</sup> In extraordinary cases, *v.g.*, father dead or completely incapacitated without revenue, then the mother or some other responsible person becomes the head of the family and as such is entitled to a family wage.

As regards the controversy of equal pay for equal work, irrespective of the position in the family, for men and women,

What of the inefficient worker who does his best, but does not earn the equivalent of a living wage? If he does his best, it would seem he is entitled to a living wage, but an employer is not obliged to take on such a person.<sup>23</sup>

Can a group of workers justly claim more than a living wage? Not if this demand would prevent those who have not yet got a living wage from doing so. "Neither efforts, nor sacrifices, nor productivity, nor scarcity can justify the payment of more than the living wage to any group, so long as any other group in the industry remains below that level."<sup>24</sup> But where the worker has made special sacrifices to prepare himself (by a long training, etc.), or where he undergoes serious risks to health and life, he is then entitled to more than a living wage.

It is useful to recall what Pius XII said in *Women's Duties in Social and Political Life*, 21. 11. 45. "We have in fact ourselves insisted that, for the same work, service rendered, women have a right to equal pay with men." But this statement must be taken in its context where the Pope points out that the granting of equal rights with men "has led her to abandon the home, in which she used to reign as queen, and subjected her to the same burden and the same hours of work. No heed is paid any longer to her true dignity, to that which is the firm foundation of all her rights: her distinctive quality of womanhood and the essential coordination of the sexes. This has special application to Communist countries where women are considered primarily as workers. The Australian hierarchy has proposed "a social wage" i.e., "equal pay for both sexes and the extension of family allowances to give a man an allowance for his wife and a bonus towards house and furniture."

<sup>23</sup> Ryan, *op. cit.*, p. 329.

<sup>24</sup> *Op. cit.*, p. 339.

J. A. Ryan has a consideration which would be revolutionary if put into execution in India. It is this: disagreeable and despised occupations (v.g., scavengers) should receive special compensation. Why? If the opportunity for (technical) education were equal, there would be less applicants for unpleasant jobs, and consequently they would be better paid. Those who held pleasant jobs, even though earning less, would still prefer their own jobs, and could not in justice object to better wages being given to those who did the unpleasant jobs. If this were applied here, the improved financial position of the sweepers, *mochis*, etc. would help much to solve the caste problem.

What has been said about extra pay for extra skill and ability in the worker, applies to the employer (manager, director, etc.), who is evidently entitled to extra compensation for exceptional ability. Moreover, if the exceptionally gifted employer were not allowed to keep at least a good part of the extra wealth he produces through his special skill, he would not produce it at all; then both labour and the community would have no profit from higher production.

Suppose that after paying a family wage, paying extra to specially skilled classes of workers, taking a fair profit, paying overhead expenses, and putting aside a requisite sum for a reserve, an employer has still a considerable sum left over. Should this extra sum go to pay higher wages, or should it be utilised to lower the price of the product? It would be difficult to find apodictical arguments in favour either of the worker or of the consumer. For the worker it can be said that he is entitled to his share of extra



profits and that a gradually rising wage is good from the point of view of incentive and psychological satisfaction. In the consumer's favour is the fact that lower prices means an increase in *real* wages all round. (Provided that the product is either essential or quasi-essential. Obviously a reduction in the price, *v. g.*, of scent will not help the general public of this country.) A lowering in prices of essential food, clothing or housing articles would seem to be for the greater common good, and thus to be preferred, though the on-the-spot details would have to be taken into consideration before a solution could be found to this anything but unreal problem.

### ***Family Wage Due in Commutative Justice?***

There is at present a dispute among the pandits as to whether a family wage, when conditions allow, is due in commutative justice, *i. e.*, strict justice so that strict equality is kept between what is exchanged; as, for instance, in buying and selling: "....commutative justice demands that in any contract the value of the service rendered or good sold should equal the value of the price received.... Therefore, the object of commutative justice as related to the wage contract, is man's right to receive, as a minimum when under a contract of employment, a wage equal not only to the value of what his work will fetch on the market, but to that of his human and family needs."<sup>25</sup> Or whether it is due in social justice only, *i. e.*, an obligation that is no longer between two indi-

<sup>25</sup> P. Crane, S.J., *Commutative Justice, Social Justice and the Family Living Wage*, *Christus Rex*, VIII, 2.

viduals, the employer and the worker, but between a group and an individual, or between a larger group and a smaller one. As regards wages "Social justice demands the reform and the reordering of the industrial system in such a way as to make work available to all at a living wage. Its task is twofold, the provision of full employment and its provision at a level of wages sufficient to guarantee a decent living to the wage earner and his family."<sup>26</sup>

A very practical issue in this controversy is that, if a family wage is due in commutative justice, then when it can be paid and this is not done, restitution must be made.

Gordon George, writing in *Social Order: Family Living Wage Due in Strict Commutative Justice*, claims. "We will maintain that any opposing opinion can no longer be held as a solidly probable opinion... because such an opinion is contrary to the authentic teaching of the Holy Father."<sup>27</sup> He then gives a list of moral theologians who hold that a family wage is due in commutative justice. The details of textual interpretation on Q.A., R.N., D.R., etc., would be out of place here. We prefer the modest opinion of D. Desbuquois who says that the social encyclicals incline towards commutative justice.<sup>28</sup> This is a sober judgement, and it would seem safe to add that today there is an ever-growing opinion in favour of having the family wage paid as due in strict justice. Q.A.

<sup>26</sup> *Ibidem*, p. 135.

<sup>27</sup> *Nouv.* 1948, Jan. 1949.

<sup>28</sup> *L'Encyclique Quadragesimo Anno*, p. 63.

does not say so explicitly, but the logical conclusion would seem to be that opinion. Certainly nearly all would be of the same opinion were the problem of restitution, which would have to be made, settled in a practical and satisfactory manner.

Whatever may be the answer to this particular point of textual criticism of the social encyclicals, we can assert that to the question: "Is a family wage due in social or commutative justice?" the answer is: It is certainly due in social justice, i.e., founded on the demands of the common good, of society, of peace and social order. Where the majority live from their wages, a family wage is due commutative justice provided that an economic system in conformity with social justice exists which can pay a family wage. If the present social order does not permit the paying of a family wage, then it is in a state of injustice, and social justice demands that the evils be set right so that a family wage can be given.

### **Family Allowances**

If a family wage meets the needs of an average family, what satisfies the requirements of those families which are above the average? This is done by family allowances, a sum, in addition to wages, allocated on the basis of the number of children in a family. It was first introduced to meet the need of large families, and, also, in countries of declining population, to encourage parents to have more children. Today family allowances are given in many countries under varying forms: from payment beginning with the fourth child to payment for every child, from payment administered by industry to payment administered solely by the State.

Family allowances are not true wages because the payment of them arises out of social considerations apart from an appreciation of actual work and is meant to help the head of a large family to meet his obligations.

Family allowances are due in social justice to families which have above the average number of children, since the object of social justice is the distribution of goods in a manner in conformity with the common good. Individuals and groups below the State are obliged to bring about this just distribution, and the State in regard to 'lower' societies and individuals must see that there is a just share out of national wealth.

One of the first obligations of the State is the care of the family, and of large ones in particular, which are an element in its prosperity. Furthermore, if large families are neglected they become a source of misery, of juvenile delinquency, etc.

It must be admitted that family allowances are only a palliative, but necessary in the present capitalist regime. It is only through the aid of family allowances that in many cases wages approximate to what a family wage should be.<sup>29</sup> It is also true that family allowances have weakened the argument for a family wage because they are made an excuse for not paying a family wage. But since they do, at least

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<sup>29</sup> On how to adapt the payment of a just family wage to the present economy see the excellent suggestions of the Australian hierarchy as to setting the family income on a needs basis. Cf. *Social Action*, April, 1955

to some extent, meet the difficulty of how to pay a relative family wage in the present economy, they are, although, as has been said, a palliative, a welcome relief and a laudable attempt to meet some of the demands of justice.

It is a reform of economy from its almost exclusively profit motive that it needed as the most important step towards making the paying of the relative family wage universal.

(The next article will consider wages in general, and the family wage in particular, as they are in India.)

A. Nevett

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## *The Drugs and Magic Remedies Objecticnable Advertisements Act, 1954*

(XXI of 1954)

A recent addition to our Statute Book is a law to control objectionable advertisements of certain drugs and magic remedies. It applies to the whole of India, except the State of Kashmir and Jammu, and it came into force on 1st April, 1955. On the same day also came into force a set of Rules made by the Central Government under the provisions of this Act.

### *Objects and Reasons of the Act*

Unsocial elements, out to make easy money, have been busy for a number of years preying upon the

incredulity of simple folk and the despair of unfortunate sufferers, the victims of incurable or otherwise painful diseases and disorders. Drugs and remedies are advertised in newspapers and magazines, sad to say, not always in the gutter press type, which are alleged to possess powers of curing a host of ills, real or imaginary. Thus there are drugs to help imprudent damsels in distress, drugs for young profligates and senile debauchees, drugs again for women who are afflicted by unmentionable female diseases, remedies to give new forms and shapes to jaded beauties, vigour and vitality to spent forces. Then there are medicines which are alleged to grow luxuriant foliage on bald pates, make dwarfs into giants, ugly ducks into beauty queens and dried-up hides into soft and sweet baby skins. But the most reprehensible of all are those drugs which by raising false hopes in sufferers make them part with their hard earned money bringing no solace or mitigation of their misery. Medicines are advertised which are alleged to cure such incurable and baffling diseases as cancer, leprosy, insanity, poliomyelitis, etc. Many of these advertisements are accompanied by overtly indecent illustrations, lurid details and veiled suggestions which must make any citizen blush for shame. The Drugs and Magic Remedies Act prohibits all such advertisements.

#### **Notes on the Act**

The Act has 16 sections but has no titles or chapters. In exercise of the powers conferred by S. 16 of the Act, the Central Government has made seven rules with one Schedule.

Section 2 gives certain definitions. It must be noted that all the definitions begin with the word "includes". Hence the definitions given are not exhaustive and conclusive within themselves but simply extend the meaning from the usual meanings but do not limit it.

### **Some of the Definitions**

"Advertisement" includes any notice, circular, label, wrapper or other document, and any announcement made orally or by means of producing or transmitting light, sound or smoke.

"Drug" includes (1) a medicine for the internal or external use of human beings or animals ;

(2) any substance intended to be used for or in the diagnosis, cure, mitigation or prevention of disease in human beings or animals ;

(3) any article, other than food, intended to affect or influence in any way the structure or any organic function of the body of human beings or animals.

"Magic remedy" includes a talisman, *mantra*, *kavacha*, and any other charm of any kind which is alleged to possess miraculous powers for or in the diagnosis, cure, mitigation, treatment or prevention of any disease in human beings or animals or affecting in any way the structure or any organic function of the body of human beings or animals.

Under magic remedies, therefore, are included all those wonder drugs, articles and things which are alleged to possess such powers as to enable students to pass examinations without studying, gamblers to win huge stakes in spite of the astuteness of opponents, lovers to subdue the objects of their desires by a mere touch or look, the oppressed to destroy their enemies without raising a finger, and to bring relief to sufferers by merely carrying the remedy on one's person.

### Prohibitions

The Act prohibits three kinds of advertisements. Section 3 prohibits advertisements regarding drugs for the treatment of sexual diseases and disorders. S. 4 prohibits misleading advertisements relating to drugs which directly or indirectly give false impressions regarding the true character of the drug or makes false claims; and S. 5 prohibits the advertisements of magical remedies.

S. 3. Subject to the provisions of this Act, no person shall take any part in the publication of any advertisement referring to any drug in terms which suggest or are calculated to lead to the use of that drug for —

- (a) the procurement or miscarriage in women or prevention of conception in women; or
- (b) the maintenance or improvement of the capacity of human beings for sexual pleasure; or
- (c) the correction of menstrual disorder in women; or
- (d) the diagnosis, cure, mitigation, treatment or prevention of any venereal disease or any other disease or condition which may be specified in rules made under this act.

Rule 3 made under this Act states that the provisions of this Act apply to all advertisements of drugs and remedies for the diagnosis, cure, etc., of the following diseases:

blindness, blood pressure, hypertension, diseases of the breast, Bright's disease, cancer, cataract, delayed menstruation, diabetes, epilepsy, any structural or organic defect of the optical system, alteration in the structure of the female bust, general female diseases, fits, gastric and duodenal ulcers, glaucoma, heart diseases, increase of height and tallness, hydrocele, insanity, leprosy, lockjaw, lupus, obesity, paralysis, poliomyelitis, rheumatism chronic or persistent, sexual impotence, sterility, trachoma, tuberculosis, tumours, functions and disorders of the uterus.



3.4. Subject to the provisions of this Act, no person shall take any part in the publication of any advertisement relating to a drug if the advertisement contains any matter which —

- (a) directly or indirectly gives a false impression regarding the true character of the drug ; or
- (b) makes a false claim for the drug ; or
- (c) is otherwise false or misleading in any material particular.

Section 4 prohibits advertisement of drugs which are so worded as to give a false impression. One of the most common advertisements of this objectionable kind is that which offers remedies for menstrual disorders which in fact are drugs for causing abortion.

3.5. No person carrying on or purporting to carry on the profession of administering magic remedies shall take any part in the publication of any advertisement referring to any magic remedy which directly or indirectly claims to be efficacious for any of the purposes specified in Section 3.

The Act prohibits also the import and export from the territories to which the Act applies of any document containing an advertisement of the nature referred to in Section 3, or Section 4 or Section 6. The Customs authorities may seize such documents, articles or things and the Court trying such contravention may direct that such document (including all copies thereof), article or thing be forfeited to the Government. (SS. 6 & 8 and Rule 5).

#### **Penalty**

The penalty laid down for the violation of the provisions of this Act is, in the case of a first conviction, imprisonment which may extend to six months, or fine, or both ; and in the case of subsequent conviction, imprisonment which may extend to one year, or fine, or both. (S. 7).

If the person contravening any of the provisions of this Act is a company, both the persons responsible to the company, for the conduct of the business as well as the company itself shall be deemed to be guilty, and the company itself shall be deemed to be guilty, and shall be liable to be proceeded against and punished. (S. 9.)

**Section 14 provides for certain exceptions.**

S. 14. (1) Nothing in this Act shall apply to—

- (a) any sign board or notice displayed by a registered medical practitioner on his premises indicating that treatment for any of the diseases or disorders specified in S. 3 is undertaken in those premises ; or
- (b) any treatise or book dealing with any of the matters specified in S. 3. from a *bona fide* scientific or social standing ;
- \*(c) any advertisement sent confidentially in the prescribed manner only to a registered medical practitioner or to a wholesale or retail chemist for distribution among registered medical practitioners or to a hospital or laboratory ; or
- (d) any advertisement relating to a drug printed or published by the Government, or, with the previous sanction of the Government, by any other person ; or
- (e) any advertisement, label or set of instructions which is permitted under the Drugs Act, 1940, or any rules made thereunder.

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\* "All documents containing advertisements relating to drugs, referred to in clause (c) of subsection (1) of section 14, shall be sent, by post to a registered medical practitioner or to a wholesale or retail chemist. Such documents shall bear at the top, printed in indelible ink in a conspicuous manner the words: "For the use only of registered medical practitioners or hospital or a laboratory." Rule 6. (7.2)

Registered medical practitioners do not include quacks but only those who hold qualifications granted by an authority specified in, or notified under S. 3 of the Indian Medical Degrees Act, 1916, or by an authority in any of the Schedules to the Indian Medical Council Act, 1933, or those who are entitled to be registered as medical practitioners under any law for the time being in force.

The Provisions of the present Act, are in addition to, and not in derogation of the provisions of any other law for the time being in force. (S. 13).

The Central Government may exempt any specified drug or class of drugs from the provisions of this Act, if in its opinion public interest required it. It may also lay down conditions for exemption.

Since the coming of the Act into force on 1st April, 1955, magazines and newspapers which used to specialize in publishing objectionable advertisements, referred to in the Act, have ceased printing them and, thereby, probably, have suffered much financial loss. One such magazine, e.g., has lost over 50 per cent of its advertisements. Though the law prohibits only advertisements, manufacturers of, and dealers in, these bogus remedies must have been hard hit. But, as it happens in such cases, evil men have their own ways of circumventing laws and regulations. If the authorities are not vigilant and fail to enforce the law rigorously all these advertisements will reappear under other guises and people will be again swindled.

Hand in hand with these objectionable advertisements goes the large volume of indecent literature, both indigenous and foreign. It is sold openly and

special effort seems to be made to sell it to youth. No new law is needed to control this menace as the Criminal Code has ample provisions against it. (SS. 292, 293, Indian Penal Code). What is needed is a better enforcement of the law.

F. C. Rodrigues

## *Social Documents*

### **The Pope on Population Problems**

The Holy Father addressing the catholic participants in the World Congress on Population said : "The science of population is young but it is basic, because it is immediately concerned with human life and it can illuminate certain of the gravest individual and social problems : she is not indifferent to their agonizing aspects, as is proven by the documents recently coming from the Holy See concerning family life, national economy and the relationships between peoples, some of whom find themselves abundantly provided with wealth while others remain in tragic conditions. The Church has always understood how to place population problems in their true perspective : that of a moral, personal destiny, which by means of courageous, even audacious action, in time, must find its fulfilment in the eternal possession of God. That is why we can only be delighted at the light which your work, that of all the sincere students of demography, brings to the understanding of the laws and values which condition the evolution of populations. That is also why we urge Catholics to take an active part in

the research and the efforts which are made in this domain. But we wish that they do this with fidelity to Christian doctrine, in communion with so many men and women who, illumined by their reason and sustained by a just faith in Providence, fully conscious of the difficulties which face them and of their obligations to the community, respect the creative aspiration which is found at the very centre of love and life".

### *Task of a Trade Union*

The proper task of a trade union is to defend in their contractual relationships the legitimate interests of workers. Those among you who, through the confidence of their comrades, are called upon to act in the name of the employees of a concern or the members of a trade would not have any other purpose than to serve the interests of the workers within the framework of the common good of the economy. Solicitous to obtain from all an effective respect for the just liberties of unions, they will understand with what care they should avoid compromising them by abusing the mandate they hold. And if it is true that labour unions naturally exercise an influence on politics and public opinion, the leaders would fail the hopes and expectations which an honest and conscientious worker places in them if they were to go beyond their proper goal and succumb to the pressure of events. Thanks be to God, the members of the Christians Trade Unions of Belgium have known in the past, and will know in the future, how to respect the goals of trade union action, uniting in a single will for justice the sense of trade union duty and the defence of their rights.

Animated by this supernatural spirit, you will boldly proclaim those unshatterable principles without which the world of labour can hope for neither stability nor progress. To all you will show the way — on which you are now engaged, not without tangible results — which leads to fraternal collaboration between workers and employers. And should this ideal of peace with justice and charity be contradicted by the harshness of daily life, where so many passions and conflicting interests clash, it is the duty of the Catholic unionist to remember always the spirit he preaches. He who denounces the injustice of certain conditions of work and of life must be on guard against excesses which influence his own judgment and actions. He who loves his fellow workers, to the point even of sacrificing his time and sometimes his security in their behalf, must also avoid the baneful partialities of the class spirit. He who has recourse to the light of the Gospel to direct his actions must not refuse to accept any of the truths of this teaching. Let him steep himself in them in order to be for his brother workers a source of light and inspiration. (*Letter of Mgr. Montini to the President of Christian Trade Unions of Belgium*).

#### **The Pope to Chemists and Druggists**

Our Holy Father addressing the delegates to the Congress of Chemists and Druggists concluded saying :

“There is one more word left for Us to say. In the cares of your noble office, refuse, We implore you, to exact, as far as possible, too high a price. We all know what acuteness of mind is called for in the preparation of the remedies, what long hours of research are entailed in working out the formulae, how rare

the substances you employ are. However, in the scales in which you weigh drop by drop your medicaments place also therein the drops of sweat of those who have to earn their bread in mines, in quarries, in factories and in other arduous labours. And also the tears of parents who are prepared to give all to save the life of their beloved children and see to it that the price you demand does not exceed the just limits. In fixing prices the manufacturers should remember pity, that pity for man, pity which is a sacred duty. Pardon Us if we have been somewhat severe, but to plead for and defend the cause of the poor is Our duty."

#### **Power of Public Authority over the Individual**

Pope Pius XII speaking at length to the delegates to the First International Congress on the Histopathology of the nervous system clearly laid down the Church's views on the alleged rights of the State to permit medical experiments on human beings for the advancement of science. Citing a number of examples in which during the last war inmates of concentration camps were used for experimentation the Supreme Pontiff remarked :

"...In the above mentioned cases, in so far as the moral justification of the experiments rests on the mandate of public authority, and therefore on the subordination of the individual to the community, of the individual's welfare to the common welfare, it is based on an erroneous explanation of this principle. It must be noted that in his personal being, man is not finally ordered to usefulness to society. On the contrary, the community exists for man.

**Community Exists for Man**

The community is the great means intended by nature and God to regulate the exchange of mutual needs and to aid each man to develop his personality fully according to his individual and social abilities. Considered as a whole, the community is not a physical unity subsisting in itself, and its individual members are not integral parts of it. Considered as a whole, the physical organism of living beings, of plants, animals or man, has a unity subsisting in itself. Each of the members, for example, the hand, the foot, the heart, the eye, is an integral part destined by all its being to be inserted into the whole organism. Outside the organism it has not, by its very nature, any sense, any finality. It is wholly absorbed by the totality of the organism to which it is attached.

In the moral community, and in every organism of a purely moral character, it is an entirely different story. Here the whole has no unity subsisting in itself, but a simple unity of finality and action. In the community, individuals are merely collaborators and instruments for the realisation of the common end.

What results as far as the physical organism are concerned? The master and user of the organism, which possesses a subsisting unity, can dispose directly and immediately of integral parts, members and organs within the scope of their natural finality. He can also intervene, as often as and to the extent that the good of the whole demands, to paralyse, destroy, mutilate and separate the members. But on the contrary, when the whole has only a unity of finality of action, its head — in the present case, the public authority —



doubtlessly holds direct authority and the right to make demands upon the activities of the parts, but in no case can it dispose of its physical being. Indeed, every direct attempt upon its essence constitutes an abuse of the power of authority.

### **Power of Public Authority**

New medical experiments — the subject we are discussing here — immediately and directly affect the physical being, either of the whole or of the several organs of the human organism. But, by virtue of the principle we have cited, public authority has no power in this sphere. It cannot, therefore, pass it on to research workers and doctors. It is from the State, however, that the doctor must receive authorisation when he acts upon the organism of the individual in the "interests of the community". For then he does not act as a private individual, but as the mandatory of the public power. The latter cannot, however, pass on a right that it does not possess, save in the case already mentioned when it acts as a deputy, as the legal representative of a minor as long as he cannot make his own decision, of a person of feeble mind or of a lunatic.

Even when there is question of the execution of a condemned man, the State does not dispose of the individual's right to life. In this case it is reserved to the public power to deprive the condemned person of the enjoyment of life in expiation of his crime when, by his crime, he has already disposed himself of his right to live.

We cannot refrain from explaining once more the point treated in this third part in the light of the principle to which one customarily appeals in like cases:

We mean the principles of totality. This principle asserts that the part exists for the whole and that, consequently, the good of the part remains subordinated to the good of the whole, that the whole is a determining factor for the part and can dispose of it in its own interest. This principle flows from the essence of ideas and things and must, therefore, have an absolute value.

We respect the principle of totality in itself, but in order to be able to apply it correctly, one must always explain certain premises first. The basic premise is that of clarifying the *quaestio facti*, the question of fact. Are the objects to which the principle is applied in the relation of a whole to its parts? A second premise is the clarification of the nature, extension and limitation of this relationship. Is it on the level of essence or merely on that of action or both? Does it apply to the part under a certain aspect or is all its relations? And, in the field where it applies, does it absorb the part completely or still leave it a limited finality, a limited independence?

The answers to these questions can never be inferred from the principle of totality itself. That would be a vicious circle. They must be drawn from other facts and other knowledge. The principle of totality itself affirms only this: where the relationship of a whole to its parts holds good, and in the exact measure it holds good, the part is subordinated to the whole and the whole, in its own interest, can dispose of the part. Too often, unfortunately, in invoking the principle of totality, people leave these considerations aside, not only in the field of theoretical study and the field of application of law, sociology, physics, biology and medicine, but also of logic, psychology and metaphysics".

F. C. R.

## *Social Activity*

### **Summer School of Social Studies, Mangalore**

The annual Bellarmine Summer School was held this year from May 2nd to 7th in the spacious hall of the local St. Aloysius' College. In response to the call of the Hierarchy to make the year 1955 a Social Year, the organisers of the School allotted half the number of lectures this year to Social Questions. His Lordship the Bishop of Mangalore in declaring the session open congratulated the organisers and earnestly exhorted the large gathering which had assembled to listen to the lectures to put the precepts into practice and carry the message of social service into the homes of the poor and needy.

The Rev. Sr. Fidelia, A.C., who has recently returned to India after an extensive and thorough course in Belgium and other European countries on the theory and practice of Social Service, during the five days of the School delivered a set of highly illuminating and instructive lectures which were very much appreciated by the large audience.

A special feature of this year's Summer School was a Social Exhibition organised by the Central Committee of the Diocesan Social Services. All the groups engaged in social work, and they are many, were represented. In neatly worked-out and artistically drawn charts, maps, figures and pictures the story of the great and silent work done by the good Catholics of Mangalore was unfolded before an admiring public. During the five days the Exhibition was on view, thousands of people saw and admired it. Much of the success of this exhibition is due to the untiring and selfless work done by a band of volunteers, boys and girls, under the inspiring leadership of the youthful and indefatigable secretary of the Central Committee, Miss Olinda Pereira.

Much has been achieved, much is being done, yet much still remains to be tackled.

### **Catholic Women-Workers' Welfare Association**

This is an association for the benefit of the working women of Mangalore started in 1945 by a group of priests and laymen under the leadership of the Capuchin Fathers who have done much to

further social work in the town. Though the aim of the Association is to aid all working women, circumstances have forced it to limit its activity for the time being to one group of working women, namely, servant maids, of whom there are over a thousand in the town.

Most of the servant maids come from the villages to earn a livelihood and help their families. Town life is fraught with many dangers for these simple country lasses. For one thing there is no home where they can take shelter on arrival till they find suitable employment. Then there is no organisation to help them find safe and profitable jobs. Once placed in employment they are often at the mercy of their mistresses, among whom it is not rare to find those who are out to exploit them and treat them very roughly. There is no one to fight for such unfortunate girls. Another great evil against which they have to contend is the greed of their parents and guardians. These collect the whole salary of the girl, month after month, leaving nothing for her to save, with the result that when the time comes for her to settle down in life she is a pauper without a penny to her credit. The aim of the C.W.W.W.A. is to remedy all these evils and help the maids both spiritually and materially.

Every year retreats are organised in the parishes for the servant girls. Thanks to the whole-hearted cooperation of the local clergy and the employers, most of whom have come to realise the beneficial effects of such retreats, the experiment has been a great success. Besides this annual retreat every month the maids are given an hour's instruction in the parish church.

To help them materially a Thrift Fund has been established which is open to every servant girl. The member pays a minimum of Rs. 1/- per month; she can pay more, if she likes, and she is encouraged to do so. The Association pays a bonus of 12½ per cent on every rupee subscribed by the girl. Over and above this, the girl is given a free grant of Rs. 15/- to Rs. 35/- when she settles down in life. In nine years, the amount standing to the credit of the servant maids has risen to well over Rs. 15,000. The Association has a fund of its own to meet all the expenses incident on running this social service work, such as payment of bonus and grants, help to members when in need, administration, etc. All the money for this has been donated by the good people of Mangalore—more than Rs. 10,000.

The Association is doing excellent work in helping girls in distress, finding suitable employment for them, rendering help in time of illness or unemployment, rescuing those in dangerous situations and above all helping them, to settle down in life.

Another good work the Association has to its credit is the preventing of emigration of girls to large cities like Bombay. Quite a number of girls, lured by thoughts of easy money and high life, have taken the boat to Bombay only to learn by bitter experience that they have been fooled. Some have fallen into the hands of undesirable characters, some have found lucrative positions in non-Christian homes which have landed them into utter moral ruin. The Association does everything to dissuade servant girls from going out and, if they do or have to, it tries to help them find safe places.

We wish this great work every success. May it be an inspiration to others to start similar associations in other large towns where they are a crying need. We also hope that the Association will be soon able to extend its activities to other categories of working women.

### **The Chotanagpur Catholic Sabha**

The annual meeting of the Chotanagpur Catholic Sabha was held at Gumla in Ranchi District on 23rd March, 1955, under the chairmanship of Sr. J. Lakra. A large and representative gathering was present.

The Sabha strongly advised all its members to join, wherever possible, the Community Projects, the Extension Blocks and Gram Panchayats and to cooperate with similar social and economic efforts of the Government in favour of the masses.

A Public Relations Committee was appointed in order to establish permanent contact, and to foster cooperation, between the C. C. S. and directors of the national schemes and the second Five Year Plan, both at the Centre and in the State of Bihar.

Sri T. Tirkey was elected chairman and Sri A. Kujur, Secretary of this P. R. C. They are empowered to coopt three members.

The Sabha closed its annual session by pledging its whole-hearted loyalty, support and cooperation to the Indian Hierarchy, the Prime Minister of India, Sri Jawaharlal Nehru, and the Chief

Minister of Bihar, Sri Krishna Sinha. The Sabha has also requested the authorities, both at the Centre and at the State Capital, to take measures to protect the rights of the minorities, which are threatened in many quarters, and to save them from harassment which is becoming, in certain places, the order of the day.

### **Social Service Week**

The Indian Institute of Social Order, Poona, conducted a very successful Social Service Week for the clergy, at the De Nobili College, from April 19 to 27th. Eleven priests from six dioceses attended the course. Every day three lectures were delivered each of which was followed by a very useful group discussion and practical work. The attending priests were taken round Poona and shown some of the social service activities undertaken by State and private agencies. The subjects treated this year were : Social Service and Training Social workers (Fr. Fonseca), Rural Welfare (Fr. Clump), Labour Legislation (Fr. Rodrigues), Communism (Fr. Lallemand), Wages (Fr. Nevett) and Cooperatives (Mr. J. C. Ryan).

### **St. Agnes College, Social Service League**

We have received the annual report of the excellent work done by the young ladies of the this premier women's college of Mangalore. Lack of space prevents us from giving a fuller account of the manifold activities of this very active Social Service League. We shall mention just one or two items of special interest. The members, who are all College students, held a very successful summer camp in the village of Alape. For a full fortnight the leaguers, town bred young ladies, roughed it out among the simple village folk sharing their labours, their joys and sorrows, in spite of the rain, the slush and the dirt. Helping women in their household chores, teaching them simple rules of hygiene and efficient workmanship, gathering children and elders for recreation, singing, playing and dancing with them was the daily routine. It was a tiring period of two weeks they spent but it was an exciting time too which, besides teaching these city girls many valuable lessons in social work, brought them nearer the masses, the masses which form the very backbone of the Nation.

F. C. R.

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### AIMS AND OBJECTS

1. To spread the social teachings of the Catholic Church.
2. To provide theoretical and practical training for social workers.
3. To serve as a centre of information about social works.

### PERSONNEL

The I.I.S.O. was started at Poona on January 6, 1951 and is at present staffed by the following members of the Society of Jesus :

Rev. J. D'Souza, Director, Rev. C. C. Clump, A. Fonseca, A. Lallemand, A. Nevett, and F. C. Rodrigues.

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